

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTON, PUBLISHERS AND PROPRIETORS, NO. 342 BROADWAY—TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. IV.—NO. 38.

NEW YORK, SATURDAY, JANUARY 19, 1856.

WHOLE NO. 194.

The Principles of Nature.

INSPIRATION.

BY WILLIAM FISHER.

WHAT is inspiration? The word is from the Latin *in* and *spiro*, and signifies literally a breathing in. It is used primarily to signify the act of taking air into the lungs, and by figure of metonymy to signify the imbibition of any foreign influence, especially such as is elevating to the mind. In the most enlarged sense of the term, and according to the fundamental principle which it involves, it is obvious that inspiration may range through all the foreign influences which address the mind or even the body, from the grossest to the most refined—from the air that is breathed into the lungs and which gives vitality to the physical organism, to the refined influences of Nature's beauties, or the still more refined breathings from other worlds of existence. It is evident, therefore, that inspiration in some degree, and originating in the influence of some department of universal being, may be, and indeed is, the property of minds in all possible spheres of development and action, from the lowest to the highest, and that in itself considered the word is indeed very indefinite.

But let us direct our attention more particularly to the principles of inspiration, and to its mode of operation; and commencing with its lowest and simplest forms of manifestation, let us trace it progressively to its highest and most refined. It is based upon the correlation, and affinity, and sympathy of substance, being, and action. For instance, the whole terrene portion of the animal kingdom, including man, is constituted with *lungs*, which are a peculiar thoracic apparatus consisting of membranes, tubes, cells, and minute capillary vessels. Through these capillary vessels all the blood of the system flows in performing its circuit through the body. At the precise stage of the blood's circulation at which it passes through the lungs, it has acquired its maximum affinity for the oxygen and electricity of the external air; and as the whole pulmonary apparatus, with other parts of the physical system, is constructed upon the principle of reciprocal relations and functions, an expansion of the thorax ensues, the external air presses into the cells of the lungs through the thin walls on which the capillary vessels are ramified, and thus the blood receives its vitalizing element and proceeds on another voyage throughout the complicated avenues of the system. Here is an *inspiration*—resulting as we see entirely from the relations existing between the internal functions, and the external air. Did not these relations exist, the inspiration could not occur.

But the whole physical system is pervaded, even to its most minute parts, by an interior and intangible essence which is its life, and is the main spring of all its forces and motions. The peculiar vibrations and conditions of this essence give rise to all the internal phenomena of sensation, and when occurring in that portion residing in the cerebrum, they give rise to affection, emotion, and thought. The affections, emotions, and thoughts of the mind manifest themselves through the medium of many distinct *faculties*, all of which have objects in the outer or spiritual world which correspond to their nature and are adapted to the gratification of their wants—on the same principle that the air corresponds to, and is adapted to the wants of the lungs and the blood circulating through them. It is through the channels of these various faculties that man *breathes in* or is *inspired* with the influences of their various and corresponding objects existing without themselves.

From the principle of correlation or mutual adaptation unfolded above as the basis of all inspiration, it follows that in proportion as the mind is pure, elevated and harmonized, will be the purity, loftiness, and harmony of its inspirations. The man who frequents scenes of vice and degradation, especially if he does it from internal attraction, *inspires* the influences emanating from those scenes, and for the time being incorporates them with his own spiritual system, even as the air received into the lungs is incorporated with the fluids of the body. In like manner the mind which has not arisen superior to the influence of military scenes, receives inspiration from martial music and military evolutions, and is thus strengthened and confirmed in all tendencies to a military elevation. Passing over innumerable intermediate grades of mental elevation, we will suppose a mind sufficiently expanded and harmonized to conceive of Nature in all her varied beauty and loveliness as forming one grand system of correlated and mutually dependent parts, each of which is necessary to the completion of the whole. As he contemplates the universal machinery with its varied and harmonious movements, ranging from the most ponderous globe that rolls in the abyss of infinite space, to the rising fragrance of the most delicate flower, or the gambols of the most tiny insect that hums at his feet—and feels that he, too, is a correlative atom in this stupendous and united Structure, the universal order, harmony, music and divine life that pervade the infinitude of creation, are prolonged through the sentient elements of his own being, and all his affections, thoughts and actions are carried along as by the flowings of a deep and resistless tide, in the normal channels of divine movements. Here is an inspiration of a most elevated kind—one which, if it could be *general*, would establish the same order, reciprocity, justice, peace, harmony among mankind, which prevail in all other portions of the divinely actuated system of things.

Nor would we have it supposed that the inspiration derivable

from this source consists simply in the succession of thoughts excited by the appearance of outer and tangible objects, according to the law of mental association as *commonly* and *grossly* understood. As the human body is pervaded by an ethereal essence which is its life or spirit, so is every form and kingdom in Nature—so is the great globe itself—so is the solar system—so is the grand, united, universal System of things extending through the inconceivable abysses of space—pervaded by an invisible, vitalizing, energizing essence which is its Life or Spirit, and is the origin of all its forces and movements. Ascending progressively through the concentric circles of formation and movement, the inquiring and inductive mind finds no resting place until it arrives at the Center of all Centers—the Source of all sources, the great omnipotent Divine Mind, and from which emanates an influence which extends to the remotest and most inferior objects of existence, binding all things together as by a golden chain of sympathy, and forming of them one united Whole.

Now the human soul being a little universe of itself, as has been elsewhere shown, has an affinity or correlation of nature with the vitalizing and energizing essences of all forms and creations in all Kingdoms in Nature, and finally with the great Universal Soul, which is the Deity, its Parent and Archetype. Of this affinity it will be intuitively sensible in proportion to the development of its interior powers. Merging its interior essence with the interior essences of other forms and creations, the human soul thus comes as it were into *magnetic relation* and *sympathy* with the souls of other things. Thus *absolute causes* existing in outer circumstances, or in any department of Nature, but which are invisible to the outer senses, may address themselves magnetically or sympathetically to the interior essence of the soul, and give the distinct foreshadowings of their effects to be developed in the future, even against all exterior probabilities, or may produce that intuitive course of thought and action which will harmonize the individual's condition with the unseen influences, and preserve him unharmed and undisturbed in the crisis of their outer development. This position might be *denied* by *innate* faculties, and is known to be true by those whose interiors are sufficiently expanded to appreciate it.

The effects of the same influence, though in a grosser form, are manifested, sometimes but slightly and sometimes very conspicuously, in the various species of the animal kingdom. It causes the duckling, the moment it is out of its shell, to make for the water; it causes many species of birds and other migratory animals to periodically change their localities for such as are more adapted to the gratification of their wants, and to the performance of their natural functions in the system of being, and it gives rise to all other phenomena of animal instinct.

But *instinct* in the animal is but a grosser form of what in man is called *intuition*, arising as it does from the grosser operations of the same general cause—viz: the *magnetic sympathy* of the soul or energizing principle of Nature. The superior exaltation of intuition over instinct, is the human soul to the superiority of the immortal microcosm of the human soul over the fragmentary and subordinate life of mere animal. In proportion, then, to the development and exaltation of the soul will be the expansion and exaltation of its intuitions or inspirations, until it comes into immediate magnetic and sensible sympathy with the infinite and intelligent Soul of all souls, which is the DEITY.

There is another kind—rather another form of the same general kind—of inspiration, which requires attention. This may be called *personal inspiration*. As the human soul may, as shown above, come magnetically into communion with the soul or *energizing essence* of outer things, and thus sympathetically receive the impress of the occult causes and principles which they embody; so it may with more facility come into magnetic connection with other and corresponding human souls, and sympathetically breathe in or *inspire* their *very thoughts*. This has been demonstrated in thousands of the most unquestionable cases, by the experiments in Human Magnetism, and we need not dwell upon the fact here. We know this to be true, and this may be known by all others who will institute the proper experiments, and who will be sufficiently candid to admit their legitimate teachings. But here, again, the inspiration will correspond to the quality and capacity of the mind, even as the inspiration of air corresponds to the nature of the lungs and correlative parts of the organism. A gross mind can come into sympathy only with gross minds whether in or out of the body; a more refined mind may come into communion with more refined and lofty minds both in and out of the body, while the *most refined* mind may come into sensitive magnetic sympathy with, and receive or *inspire* the thoughts of, the highest archangel, or of God himself.

We can not close, however, without repeating the statement that one's inspiration will always correspond to the quality of his soul and its degree of elevation. In view, then, of the fact that inspiration of *some kind* is *universal*, let each one strive for that spiritual elevation which will enable him to receive his inspirations from above, and not from beneath.

Do unto another as thou wouldst be dealt with thyself. Thou only needest this law alone; it is the foundation and principle of all the rest.—*Confucius*, B. C., 550.

Do unto others as ye would that others should do unto you.—*Jesus*.

It is much more holy to be injured than to kill a man.—*Pythagoras*, B. C., 600.

AMHERST TO MR. SLAYTON.

MR. BRITTON:

Dear Sir—In the TELEGRAPH of January 5th, there are propounded to me certain "questions" by Mr. G. M. Slayton (whose ingenious hypothesis, in a former number, concerning the formation of Spirit-lands, will be remembered by many), to which I desire to reply in as friendly a manner as they were offered. The gentleman quotes from an article addressed to mediums, my statement that at some circles very grotesque manifestations are without any apparent use; and, still further, my strictures upon the voluminous hieroglyphic writings that are produced by different mediums: to both of which positions he makes objection, or, at least, wishes some further explanation of my views.

By a reference to the articles styled "A Word to the Mediums," Nos. 1 and 2, which will be found in No. 26 of the present volume, it will be seen that I distinctly admit the fact of great quantities of these untranslatable writings having been produced under Spirit control; but I then urged, as I do now, that even after satisfactorily establishing their spiritual origin, we should receive good proofs of an *ultimate benefit*, before yielding, for a length of time, to the scrapping propensity of the Spirit or Spirits. Mediums should never forget that these invisible beings who are moving so mysteriously in our midst, and often superintending our most secret actions, are *merely invisible men and women*; persons who have exchanged their grossly material bodies for more refined ones; so much refined, it is true, that to us they are immaterial, but entirely material and tangible to themselves. Having been ushered into the other life, at the other side of the grave, they are possessed of all their faculties as they were matured during the earth-life, and they are capable of rightly directing any one of us, of doing us good by controlling our tastes and actions, and of forming reliable decisions on any given subject, as their minds were more or less cultivated and powerful whilst with us here. Hence, if any Spirit chooses to control a susceptible medium, and cause him to resign the faculty of self-guidance, he should show the friends of that medium (more than the medium himself) *beneficial results*—he can be *made* to believe anything the controlling Spirit chooses) that he is not only to do good to some others, but to be secure from any mental or physical injury during the continuance of his medium condition. How cruel and unreasonable would it not seem, were I to exercise a superior will, and so conquer the volition of some helpless child, or weak-minded person, as to make its every act dependent on my nod, every wish a duplicate of my wish; cause it to be mournful, or gay, or fiercely savage, or gentle, as my despotism might fancy most desirable! How should I not be exasperated if I held the little thing thus a captive to my fascinating glance, and allowed it none of the divine prerogatives of self-guidance, which the Creator has vouchsafed to the meekest of his creatures. It may be said that the *judicious* use of this magnetic control I should relieve the person from suffering, or elevate his tastes. True; but if I found myself unable to do either, or continued to overpower his will after completing or failing in my mission, would I be justified in so doing? Supposing that birth had made me humane and strong in judgment, would I be less culpable if I thus absorbed the individuality of my susceptible subject, and caused it to spend day after day, and month after month, in tracing distorted lines upon paper, or writhing its body and uttering fierce cries? Apply this to Spirit control, and say if an attendant Spirit has any more right to steal upon me unawares, flood the atmosphere about me with a benumbing influence, and cause me to do these very things for long wearisome months! Will David, or Mr. Britton, or any prominent Spiritualist, say whether or not mediums have been controlled, either by Spirits or their imaginations, to do this.

Should a Spirit approach me, and manifest a desire to write thus, I should receive his influence in the kindest spirit, but should certainly repel him when I found the kind repeated—"*auque ad nauseam*"—as it is in many instances. In the "Word to Mediums," I suggested, and do so now, that if the object of this voluminous writing be discipline, it might be equally well accomplished by substituting a piece of board and a pointed stick, for paper and pencil. The mechanical control of the flexor and extensor muscles would be secured; the medium's mind would be more passive if he gazed at a blank surface instead of these curious characters; and many dollars worth of stationery would be saved: this latter item would be of small account to many, but there are those who have denied themselves many comforts to purchase the vast quantities of writing materials demanded by the chirographical appetites of real or imaginary Spirit guardians.

Let us suppose a case which probably has many a duplicate, where a medium finds himself tracing unknown characters upon paper; the thing continues for several evenings, and he asks an explanation; the answer is, "it is for discipline." Content with this, he allows it to continue, and after he has written two or three royal octavo volumes, he learns that he has been compiling "a complete revelation of all the secrets of Nature, from the first formation of the primitive rocks to the birth of the last inhabitant," and a translation is promised. This translation either never comes, or is a colossal pile of words concealing the merest apology of an idea. Now, has this long novitiate profited the medium or the world now-tenth as much as if he had pursued an ordinary course of reading upon any of the different branches of indisputable truth? I think I am neither unkind nor untrue in asserting that, if the mediums throughout this

country had given to the improvement of their minds by the assistance of our standard authors, one-half of the time that has been wasted in circles or solitary sessions, and the remaining half to the investigation of our glorious spiritual philosophy, there would have been more books like Professor Hare's, and fewer "gloriously obscure" communications in the papers.

I know full well that Spirits tell us not to care about study, and that they will educate us; not to think of providing for our wives and children, for Eliza was fed by ravens, and we shall not want; but I firmly believe that "Heaven helps those who help themselves," and that mental improvement and solidity of character are only to be attained by strong effort. It is a characteristic of the American nation, noticed by many of our own and foreign writers, that we are averse to deep thought, to severe study, and choose to skim over the fields of knowledge rather than to turn to and raise a crop ourselves. To a lazy man, it is very pleasant to be assured by Spirits that they will guide our actions, fill our minds with knowledge, and provide us with the necessities of life. But how differs the condition of such an one from the ignorant slaves on our southern plantations? Do not their masters think for them, feed them, and clothe them? Do they not bask in the bright sun (as some mediums would in the sun of the Spirit-world), and doze away their leisure hours in sleepy reverie? Are they not the servile machines by which crops are gathered and stored, and land tilled for others? How, then, shall mediums resign their will to follow for months, and it may be years, the fancies of some Spirit men or women; to act as amanuenses in transcribing crooked lines or foolish platitudes; and to serve as magnetic hooks to some experimenting ignoramus? No! God knows we have but little enough time in this life to complete our work, to thus waste the precious hours! There are those who have been educated under Spirit influence, such as Davis, or Charles Linton, or Hudson Tuttle, but they are exceptions to the rule, and should not serve as models to all other mediums. All are not so peculiarly organized as they; and, therefore, the same amount of subjection to Spirit influence as they gave, would only result in a waste of time, if not disastrous consequences to the minds of the mediums.

To my mind, there is no more significant chapter on this speaking and writing in unknown tongues, than Paul's, (1 Corinthians, chap. 14.) At verse 27 he says, "If any man speak in an unknown tongue, let it be by two, or at most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church, etc." The entire chapter bears upon this subject, but my article is already too long to admit of further quotations. It will repay any one to carefully consider this very curious chapter.

Mr. Slayton says there are many Spiritualists who would be pleased if I would give them a rule to distinguish genuine Spirit manifestations from similar but imaginary ones. I do not think he would have wandered from the truth if he had substituted "all" for "many;" for I have yet to find that person so skilled in the subtle workings of the brain as to accomplish this. Very certain am I that an attempt on my part would only result in failure. It seems reasonable to infer, however, that when a communication is given through a medium when his mind is actively occupied on some other subject, or where he could have had no previous knowledge of the facts conveyed, it is presumptive proof of a foreign influence. If he writes an instructive communication, its intrinsic merit is not heightened because it was dictated by an unseen man at his elbow. Is not the humble truth found in an obscure corner of the paper, equally respectable as if it had been heralded to the world with all the insignia of royalty? Christ was born in a stable at an insignificant town in Judea; and his teachings are less sublime because of that? and if my own mental resources are adequate to produce a teaching on any given subject, is it not much better to make use of them and thus strengthen my mind, than to suffer the work to be done by some one else, and thus act as a mere machine? But if the communication produced through a medium be entirely superior to his natural ability, *who wrote it?* surely not he.

In conclusion, I would say to all brother mediums and Spiritualists, that the test of genuineness in Spirit manifestations, and of their practical benefit, is their promise of usefulness; and after having become satisfied of the certainty of an immortal existence, I should not seek to reach perfection, of education or morals, by any short cuts through the field of mediumship to the exclusion of earnest effort at self-discipline and the acquisition of solidity of character, even if by so doing I could cause my name to jingle harmoniously in the ears of the admiring crowd, and have it said of me, "Is Saul also among the prophets?"

New York, January, 1856.

AMHERST.

THE STILL SMALL VOICE.—It is not amid the scenes of wild excitement, that God is pleased to speak to his children. The Prophet stood upon the trembling Mount until the tempest, the earthquake and the fire had past. But when all was still, he received the Divine communication. It is when the storm of passion has spent its fury—when the powers from beneath no longer move the soul by an impulse that threatens its destruction. When the destroying flame that has filled the mind with terror and dismay is extinguished, and the elements are all hushed to rest—then, the serene and tranquil Spirit holds communion with God, and there comes a "still small voice" in answer to his silent prayer.

LIFE AND IMMORTALITY.

THE extreme tenacity with which men cling to life, even in circumstances of almost hopeless misery, shows how their nature shrinks from the thought of annihilation, and that too, in the absence of all clear evidence that human life is otherwise than extant on the dissolution of the material frame. Is it not wonderful to see men hope on for immortality, and yet unable to say why they hope; seeing nothing in the future but the blackness of darkness; and every effort to explain the how, where or when, of conscious being, out of the world they live in, remaining to them more meaningless and distracting than absolute silence on the subject? Yet this universal longing for perpetual life is urged as one of the most important evidences that life never discontinues; and skeptics themselves admit its comparative force in establishing this as a probability. Still, doubt as to human existence in another world, was perhaps never more prevalent and deeply rooted than at the present time. But argument does not produce conviction, and never did. Mere logic is a poor agent for either sowing or propagating the truth; far less in giving earnestness and purity to the conduct. Reasoning, strictly considered, never advanced true Christianity; and it never brought down into the life any great genuine truth relating to what is above the outward senses.

Are the high and invaluable doctrines of true religion, then, incapable of proof? Can the Bible not be proved "authentic?" Is the inborn yearning after an eternity of being, and a belief in God, to finish in despair?

Truth, of whatever degree, to give a power to our actions, a temptation, must be *understood*. The authenticity of the Bible has been proved, and as powerful reasoning has been expended upon religious doctrines as upon any other, and with no more success. But the Bible has not been *explained*; and the doctrines derived from it have thus been exceedingly incapable of explanation. To explain them was to expose them; and so it is with every other fallacy. Hence, arguing, has been preferred to enlightening, and dictation to the more charitable duty of opening the understanding. If a truth be held as worthy of reception explain it; and those who are earnest in their professions of regard to truth, will have little difficulty in receiving it. We have but a feeble and precarious hold of that which we are unable to explain.

In this, Swedenborg has shown us an admirable example, arguing only for the sake of confirmation, and, in revealing the highest truths in the simplest and clearest language, trusting for their reception in that intuition which honest hearts possess of recognizing the truth on its being plainly stated. Through him many have had revealed to them that which they have long and anxiously sought to obtain—the inward and undisturbed assurance that man lives on eternally, a conscious and happy or miserable being. He tells us there are three distinct substances—divine, spiritual and natural. The spiritual is within the natural, and the Divine within the spiritual substance. The Divine and spiritual substances are living; and the inmost which is life itself, is God, from whom all as substances have their being. The soul of man is spiritual; and as that consists of affections and thoughts, it is evident that these are substantial existences. In other words, the life of man is man's love; love is life; love is a substance; and God is love itself. Love is not to be thought of as a quality, or subject of affection, but affection itself; and it is absurd to ascribe its existence to the activity of our material organs. It is impossible for anything to exist without form; and equally so for substance and form to proceed from nothing; neither can form be produced from that which possesses no form of itself. The soul of man is in the human form; and man is made in the image of his Creator. The Divine Love and the Divine Wisdom are therefore substances and form in themselves. No one can conceive of love existing independently of objects on whom that love can be bestowed, and capable of appreciating and reciprocating the gift. He who is essential love, therefore, has made man a recipient of His love, and endowed him with the power of looking upward or inward to the Source of his existence, in gratitude and love for the unutterable blessing of conscious being, and of never-ending, ever-increasing desires and efforts, partaking of and reflecting that divine character which never wears in promoting the happiness of others.

There is neither Pantheism nor Materialism here, for whilst, on the one hand, we see that it is the essential nature of love to seek to bless others out of itself, and that Pantheism teaches quite the reverse—God everywhere, seeing only himself, loving only himself, and finally absorbing everything in his own universal divine sphere; on the other hand matter is seen to be the ultimate of life, not the source of it, the outward form and image, neither the cause of life, nor life itself.

Without an acknowledgment of the doctrine that all life comes from an interior source, a future existence remains inexplicable, and the teachings of religion are hardly understood.

But is there no corroborative evidence of these statements from the outward world, or from the known laws of nature? Is analogical reasoning to be despised? and that which seems to contradict this philosophy to be forgotten or laid aside? On the contrary, as all things of the universe are recipients of life, each object—mineral, vegetable, animal, and human—receiving that life according to the organization into which it is modified, viewed more especially in regard to its use, necessarily bears a resemblance to the infinite Mind, just as a man's body expresses and resembles the animating soul within, exhibiting in form and

activity all its derived characteristics and powers. Thus is there immutably established an analogy between the outer and inner worlds, ever ready to elevate our minds, step by step, from matter to spirit, from earth to heaven, from the regenerate human soul to the One Divine Human animating soul of all; so that to predicate of God, of the inner world, or of the soul of man, that which there is nothing in nature, to confirm by analogy, is to do what can never be admitted into the understanding.

Now the statements we have made regarding the substantiality of love or life, (and which the reader will observe are equally applicable to the world of life, or the spiritual world,) have confirmatory evidence within the reach of even the meaneast capacity. That which produces, controls, and shapes, must always be superior to the thing produced, controlled, and shaped. The superior never proceeds from the inferior. Whether is the smile on a man's face, or the joy within which created it, the more real existence? Sorrow and gladness can be distinguished in the tone of the human voice. Is the tone superior to the corresponding inward emotions? or is it reasonable to think that the sound of gladness produced the gladness itself? "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the staff should lift up itself, as if it were no wood." Yet this is precisely the position those occupy who ascribe to matter that which belongs to spirit, and who, seeing in the natural world the manifestations of the world of life within, allow themselves to think they are but the effects of matter itself. That which comes last into existence in the order of creation, contains within it, and serves as a basis for, all the previous existence, in orderly series; thus from the mere outward form or expression, up to the Fountain of Life. And surely, as the First Cause is the most real existence, that world which is the nearest Him in the order of creation, must be proportionally more actual and perfect, superior and different in substance, to the world we now consciously inhabit. It is as a substance compared to its shadow.

After all, then, it is not so marvelous that men should hold so tenaciously to life, and hope on, they know not why, for an everlasting being beyond material death, since influx of spiritual life into the soul necessarily communicates something of its nature; and how we could receive life without at the same time partaking of the disposition to life, is not easy to conceive.

But, if all created things receive their life from the same source, and therefore the disposition of life, why is immortality bestowed on man alone? All objects do not receive human life; they receive according to their own form and organization. A tree or a horse can not receive the disposition to believe in the existence of God; they do not possess the faculties to receive it. Man does; and so there is a universal influx into the minds of men, disposing them to believe in God's existence, and conjunction with Him thereby is for ever ordained; and when the truth concerning Him is revealed, rational conceptions of Him are entertained, new efforts are voluntarily made to obtain not new faculties, but life more pure, more heavenly, more like the Source of life; and acquiring with it the ever-accompanying felicity and harmony of soul, which they only know who have made the wise endeavor. "Be ye perfect, even as your Father who is in heaven is perfect."—J. H. W.

DREAMS.

DREAMS often convey to the mind impressions much more lasting and vivid than those received through the agencies of waking life; and this is, in a measure, owing to the fact that our feelings or affections are more deeply engaged in these visitations of our sleeping hours, than with the every day things of life; for a large amount of the little circumstances and events which make up our life here, are pursued mechanically from day to day, as constituting the order of existence, while the thoughts and the affections revel unrestrained over their favorite fields of contemplation—coloring all objects with those shades which are most agreeable to the eye; and the day-dreams fall full as short of fulfillment in actual life, and abound as much in fantasy as our dreams at night do—yes, more so; for there is something elevating and peace-giving in these deep, familiar tones that steal all unawares upon our sleeping hours, and though dimly remembered afterward, we cannot drive them wholly from us, nor would we if we could. You say it is but a dream? as such it is no less worthy of our consideration. Our life is a dream too. Man is a dreamer!—Shadowy hands beckon him astray, and then vanish in thin air; he builds castles of cob-webs, and paints the skies in colors that fade soon away; he pursues butterflies till they have changed into birds of night, and strange shapes till they have disappeared in the valley of darkness; he gropes like an owl in the day-time, and says it is morning when it is evening. He turns his back to the Great Father, and sees distorted images of the ineffable Divine glories, lying broken upon the devastated earth; he is who wanders forth in life, and dreams that he is a god.

It is affection which gives color to life—which gives zest to our labors. But there are various kinds or qualities of affection—from the fogs and tainted effluvia of a degenerated human will to the sun-tinted zephyrs that glow in the blue ether of heaven. And dreams are as diversified as the colorings of human life; awakening, in turn, all the emotions of love, anger, or fear common to us in every-day experience, and accompanied with an earnestness of purpose scarcely equalled in the phases of waking-life. These are the dreams which disturb, more or less, our sleep, oftentimes awaking us abruptly, and claiming no very distant relationship with external things, and suggesting the exciting cause as arising from previous circumstances, or from some known emotions previously existing.

But there are dreams which we can not recall! We awake from a long, sweet sleep, and are refreshed as from the river of living waters. We feel a sense of some influence, which we have for the first time been made conscious of, but which we now know is forever with us. We see angel-forms fade as we open our eyes, but know they are with us still. These are those dreams which occur at intervals in our lives, and carry with them, in their good effects, proof of their heavenly origin. Tell a little child that the angels whisper to him in his sleep, and it at once becomes a truth which he realizes ever afterward, until the shadows of a cold, selfish world obscure this great light in his soul—but the door is not wholly closed; and when after the lapse of a troubled life, he no longer dreams that he is a god, but lies down to sleep, like a tired child, the door is again thrown open, a soft breath comes over his life—the angels whisper to him again—the green fields and sweet streams come to make his heart glad forevermore—he recollects no word of his dream—but he knows that his life is returning, and with overflowing heart he renews his youth. For he has dreamed for many a day—but his slumbers were uneven, like the troubled ocean—but he dreams again like a little child, and his slumbers fall like dew from above, and when the day closes, he has best union with the angels—the beauty and blessedness of life's significance, grounded in his conscious dependence upon the Universal Father, colors all things with a new radiance, and he feels that his own are united to him, nevermore to part.—W. W.

As thou dost lovingly give unto thy child tasks to develop his powers, so unto thee doth God give trials to develop thee.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, JANUARY 19, 1856.

Notice to Correspondents.

DURING the editor's absence, all persons who may be pleased to forward communications for the columns of this paper, as well as those who have occasion to write on business connected with the establishment, should be careful to address Charles Partridge, Partridge and Brittan, or SPIRITUAL TELEGRAPH; or otherwise their requests may not be promptly attended to. All letters addressed to S. B. Brittan will be regarded as private, and remain unopened until his return.

EDITORIAL CORRESPONDENCE.

ANN ARBOR, MICH., January 5, 1856.

DEAR READERS:

SINCE I left New York, on Monday the 17th ult., I have not found it convenient to entertain you with even the most imperfect sketch of the incidents of my journey; nor have I been favored with a convenient opportunity to communicate the results of my hasty observations respecting the progress of spiritual ideas, and the conquests of the Reformation over the scientific materialism and theological skepticism of the age. Yet everywhere the all-conquering power of Truth is manifest, while the observer is called to witness many illustrations of human weakness and folly among those who attempt to arrest and turn back the currents of inspired thought. The opposition is powerless, and in many places almost commands our sympathy on account of its weak and helpless condition. Over the graves of old ideas the inspired teacher inculcates the most vital principles. Beneath his feet are sepulchers "fall of dead men's bones;" but from every door the stone is rolled away, and a commanding voice bids the unconscious sleepers awake to behold the RESURRECTION! We love to cherish all beautiful and solemn memories of great deeds and sacred places, but it is only a living inspiration that can fill up the measure of our joy, and cause every fiber of the heart to thrill in unison with the Divine pulsations. The inspired man feels the energies of the immortal world flowing into and through his whole being. His spirit is full of light, and at times the outer form becomes luminous and glows with unearthly splendor. The spiritual sun rises in the Soul; the body, like an alabaster shade, tempers and subdues the divine effulgence which it can not conceal, and the more "excellent glory" of the spiritual life shines through the palace gates that lead to the outer world.

When I left New York, my health was somewhat impaired by unusual labor, loss of sleep and a kind of influenza from which I had been suffering for several days. At Narrowsburg, on the Erie Railroad, I left a warm car and took a seat in an open stage-coach, in which I traveled some sixteen miles to Honesdale, Pa., where I lectured in the evening of the same day (December 17th). The Court House was well filled with intelligent people, all of whom seemed to be interested in the subject. The effort on my part was attended with some inconvenience, owing to a feverish excitement about the brain and extreme hoarseness. The next morning I was nearly speechless, the secretions were deranged and the symptoms of fever were strong and unmistakable. I was engaged to speak in the evening of that day at Carbondale, Pa., and, indeed, was advertised for a course of three lectures, to be given in that place on consecutive nights; but my "door of utterance" was closed, and I was obliged to disappoint my friends. During those three days I was confined to my room most of the time, and under medical treatment. I was, however, most fortunate in stopping at the public house kept by Mr. Henry Durt, from whom I received the most cordial and fraternal attentions, and whose estimable lady was also mindful of all my wants.

In Honesdale the Spirits are at work in the churches, and it is quite apparent that the clergy exert but a feeble influence while the old shadows of the dogmatic theology are being scattered and consumed by the brightness of their coming. Spiritualism approaches them very much as the kingdom of heaven came to the Jews, "not with observation," but in silence and almost imperceptibly. Yet it comes with the unfeeling demonstrations of its power. In the Presbyterian church of that place, the Spirits are cordially entertained and honored as heavenly guests by some of the most influential members. The pastor does not attempt to exorcise the Spirits, and we are therefore left to infer that, in his judgment they are celestial visitants whose presence and influence is needed to quicken the faith of the church, and to invest its members with robes of divine light. May they thus clothe the naked everywhere, and make the barren wastes of the old Zion bloom with the freshness of the new Eden.

I will here record some examples of spiritual intercourse which were made known to me during my brief sojourn at Honesdale. About the middle of April, 1853, a gentleman of superior intelligence and unblemished reputation, who holds a prominent position in society and is still an influential member of the church, was visited by a Spirit who assumed the control of his hand, and wrote the following:

"In six weeks you will follow to the grave!"

Here the gentleman interrupted the communication, and indignantly resisted the influence, thinking that the Spirit wished to trifle with his feelings, and that no good Spirit would make such an announcement. As the six weeks drew to a close, he felt considerable anxiety, but at length when the time had expired, and the members of his family were still all in their usual health, he was relieved from his apprehensions. But the solemn event came to pass as the Spirit had predicted. On the last day of May his little boy fell into the water and was drowned. His fair form perished as the spring departed, and the first flowers of summer bloomed above his little grave.

Some time after the occurrence of the event already described, the Spirit that made the prophetic announcement visited the bereaved father and referred to the former communication. The parent desired to know—if the Spirits were aware of what was about to transpire—why they could not have communicated such information as would have enabled him to avert the calamity. The reply, in substance, was, that the child's removal was effected agreeably to the Divine will, and that no power on earth, or in the Spirit-world, could have prevented his departure. All the Spirits could hope to do in such a case, was to prepare the father's mind for an event which the world regards as deeply solemn and mournful, to the end that he might meet the same with becoming firmness and composure.

The same gentleman related another similar experience. One day Capt. B. suddenly and mysteriously appeared to him, and a Spirit at the same time informed him of the fact that the Captain had departed this life. Our friend made a record of these circumstances, and deposited the memorandum in a desk in his office. Subsequently a letter was received (written after the announcement by the Spirit), confirming the previous intelligence. On reading the letter, our friend remarked to his wife

that the departure of Captain B. was no news to him, that a Spirit had been the original bearer of the tidings, and that if she would but look in a certain place in his office, she would find his record of the event made at the time. The lady immediately went to the place indicated, and there found a written statement of the fact, in the handwriting of her husband.

A distinguished member of one of the learned professions in Honesdale, in the course of a personal interview with the writer, related a fact respecting the adjustment of a disputed claim, which is worth recording. Ten days before the settlement was made, a Spirit came to him and communicated the precise terms on which they would finally dispose of the subject. Nine days after this interview with the Spirit, the opposite party forwarded to our informant terms and proposals for a settlement; but as they were very different from those indicated by the Spirits, and, at the same time, altogether unsatisfactory, they were promptly rejected. The next day, however, the very conditions named by the Spirits were offered and accepted; and this resulted from interviews between other persons, and negotiations of which our friend was totally ignorant at the time of their occurrence.

On one occasion the gentleman last referred to had a sick child, about which he felt some concern. The boy had a raging fever which continued without the slightest mitigation until a strange Spirit came, and using the father as a medium, immediately reduced the fever. The Spirit being solicited to give his name, replied that he was Dr. —, and that when he was in the body he lived in Utica, N. Y. On inquiring of a person whose residence is in Utica, whether she was acquainted with a physician by that name, the answer was, "O yes, very well; but he has been dead some time." In publishing these illustrations of spiritual intercourse, the writer has been requested to suppress names, but the reader may be assured that the facts are derived from a most unquestionable source.

The opposers of Spiritualism at Honesdale have been peculiarly unfortunate. One of the first to signalize himself in that region, by his warfare against the Spirits, was Rev. John Mole, of the Presbyterian church. He openly declared his hostile purposes toward "the armies of heaven," and continued to fight with remarkable valor until the State required his services. After the opening of his campaign against the Spirits he had occasion to use fast horses, and the selfishness of the people in that part of the country led them to dispute his right to the possession of no less than five horses, which were employed in his service. The parties who claimed the animals, some how or other made out their case, after which the public authorities honored Mr. Mole with a pressing invitation to take up his residence in the State mansion at Sing Sing, where he now resides.

But the man who took the initiative in opposing Spiritualism in Honesdale, was Rev. Mr. Baker, a Baptist clergyman who lived in Bethany, Pa. Baker's zeal for the Lord was untiring and noisy. He preached against the Spirits and contributed articles to the press, which were published in the Honesdale papers. He seems to have been a passionate admirer of the beautiful, and he was one of the heaviest stockholders in what a certain inspired old bachelor once denominated the "recker vessels" [probably spoken by apostolic "permission" and not by divine "commandment"] that could be found this side of Salt Lake. He had at least five of those vessels, and was negotiating for another, when the Spirits, rather unceremoniously, crossed his track. The circumstances of the case will be likely to interest the reader, and I will therefore record them in this connection.

A young woman who lived near Honesdale, was engaged to Baker, and doubtless thought that she was highly honored in having contracted a marriage alliance with a clergyman. On one occasion this young woman went to see Miss Weyant, a medium who resides at Binghamton, and inquired if any Spirit, "in the name of the Lord," would visit her. She was answered in the affirmative, and the following significant passage of Scripture was spelled out by an invisible intelligence:

"Is it lawful for a man to put away his wife without a cause?"

Nothing further could be obtained at that time. The young lady wrote again and again to the circle, and received on each succeeding occasion precisely the same message. Nothing more could be elicited, and this, she thought, was meaningless in its application to her case. On the occasion of her third interview with the Spirit, she ventured to ask Mr. P. G. Goodrich, a Spiritualist, what the invisible powers could possibly mean by constantly repeating this Scripture to her. He replied that he did not know, unless her clerical suitor had a wife already. At her next interview with Baker, the young lady disclosed what had transpired at the circles. The Reverend transgressor never visited her again, but soon engaged himself to a Miss B. in the same neighborhood. A gentleman who knew Baker to be a married man, but had concealed the fact at B's request, sought an interview, and addressed him substantially as follows: Sir, I understand that you are about to marry Miss B., and I feel it to be my duty to disclose to her family the facts respecting your present relations. Moreover, this Spiritualism which you so strenuously oppose, I have examined and find it to be true. "Well," said Baker, "If it is true I don't want to know it." Baker left forthwith for Texas, but subsequently returned to Brooklyn, N. Y., and there consummated his sixth marriage. One of his wives whom he had utterly abandoned, pursued him; at her instigation he was arrested, tried for his offenses, and convicted. Mr. Baker now resides on the east bank of the Hudson, and in the same house with Rev. John Mole.

The reasons why such men oppose Spiritualism are so obvious that a further elucidation of the causes is quite unnecessary. A single additional remark, and I leave this subject. It is not with an air of triumph or a feeling of pleasure that we regard the fall of any man. We should rather weep to see the moral nature prostrate and life a frightful desolation. While it may be necessary to record such examples as a just and salutary reproof to the wayward, and as a timely caution to others—whose works of darkness yet wait in secret the time of some revealing angel—we shall still do well to remember, that Charity rather prefers to draw her veil of light over the deeds of human frailty, while she mourns in silence amid scenes of moral ruin.

On Friday, December 21st, I left Honesdale an hour before daylight for the nearest depot on the Erie Railroad, which is sixteen miles distant. I had not fully recovered from my indisposition, but as I was expected to lecture in Buffalo on Saturday, Sunday and Monday evenings, I had of course no time to spare, and was therefore obliged to resume my journey. The hills were covered with snow, and the cold was intense. The law of nature, according to the philosophers, says that cold contracts all things, but it appears to me that the road between Honesdale and Narrowsburg must be an exception to the law. I certainly did not find it any shorter that morning than it was on the preceding Monday.

The incidents of my journey to Buffalo are not worth recording. Suffice it to say, that at eleven o'clock on Friday night I found myself snugly quartered in the hospitable abode of our good friend Stephen Dudley.

I shall continue this correspondence as soon and as often as circumstances will permit. Wherever I am in person, in Spirit I am with you always.

S. B. BRITTAN.

ORGANIZATION.

THE following brief report of my remarks at our spiritual Conference some months since, upon a circular presented for our consideration, containing a preamble and constitution for an organization, seem to have taken some of my friends, who appear to think the redemption of humanity depends on an external paper organization (as they say), "all aback." My views, as represented in the report, appeared to have lowered myself in their estimation several degrees; but I am consoled by my observations that individuals are seldom injured by too low a public estimate of their wisdom or worth. I have always been troubled by people over-estimating my individual wisdom or importance. I prefer to be taken at my par value. I presume, however, that this will be, in the mind of friend Stephen Young after reading my remarks, several degrees below zero. The remarks upon which Mr. Young comments were reported as follows:

Mr. Partridge read the preamble to the constitution, and remarked that organizations had not accomplished much for the benefit of man. We have a vast political organization—state and national—the principal benefits of which are confined to minor organizations and cliques, whose object is to amass wealth, without regard to individual rights; and we also abound with religious and social organizations, which, up to the present time, have been mainly remarkable for the education and training of sharp disputants and expert wranglers, who, in their pursuit of victory over each other, generally forget what little principle they may have been blessed with in the beginning. What he wanted to see was a proper organization of the individual. If we can get the man right, he will make clothes to fit himself. Organizations want to boil their fish before they have caught it. His maxim is, "First catch your fish."—Telegraph, January 1, 1855.

On this report Mr. Young remarks:

On reading the above, I was forcibly reminded of the remark of some writer, "That no man was more unlike another than he was occasionally unlike himself." I have taken the TELEGRAPH from its commencement, and have always admired Mr. Partridge's manner of treating his subject, whenever he has appeared in its columns. But these remarks took all "aback." And the readiest way of solving the seeming paradox seems to be, to suppose the speaker to have been in a state of mind similar to that in which he penned the note described in his "Night with the Spirits." The position that organizations have not accomplished much for the good of mankind, seems particularly unhappy. Could there have been the least progress in the past without organizations of some sort? Even now, whether should we tend were all organizations all law-abolished, were such a thing possible? Is not the bare idea of a community, as yet, on this planet without organization, absurd? True, the higher the point gained in the scale of being by any society, the less restraint will be required to maintain order. In the higher spheres we suppose all to act solely from attraction. But even there a constitution prohibiting injury to the neighbor, and guaranteeing to all the means of "life, liberty, and the pursuit of happiness," could work no harm, however unnecessary it might be.

The question, therefore, is not whether we shall have organizations or not, but whether or not we shall organize in the best manner our vision can devise for the good of society. Mr. P. admits that organizations do produce effects, by saying that religious organizations educate and train sharp disputants and expert wranglers. Well, what else should we expect from the sectarian combinations—it is their legitimate fruit. Each must prove itself immaculate, and all else is heretical. And "union is strength," whether exerted for good or evil. I am glad to see Mr. Partridge engaged in the development of the individual, as it certainly needs the most strenuous exertions in that direction, to prevent the deadly mephitic vapors continually exhaled from the horrid cesspools of competition, from blotting out every noble emotion of the soul.

But must the entire race continue to breathe this atmosphere, until every individual member becomes conscious of its blasting effects, before any limited portion can be purified by breaking up the noxious soil and admitting the light of heaven? If so, then surely the "fish is not caught."

But if, on the contrary, there are hundreds of both sexes on the earth, having eyes to see and hearts to feel, ready to organize themselves into an industrial and educational association of mutual insurance against every want—in other words, ready to extend the principle of harmonizing capital and labor, adopted by Mr. Partridge himself in the prosecution of a particular branch, to every sphere of human industry and effort—why, then, the new garment is already "cut out," at least.

Now, are there not thousands of sufficient nobility of soul, to harmonize such an association, already yearning for the privilege of pioneering for the good of humanity in such a glorious work? If not, I mistake the signs of the times. And farther, if Spiritualism does not tend directly to association, by strengthening the sense of brotherhood in the human heart, then I have wholly misapprehended its teachings and significance.

The following remarks are not intended to apply to appropriate national and State governments, but to all those petty organizations which divert effort from making the general government what it should be:

Although there is but a shade of difference between the significance of the terms "organization" and "association" as applied to men and women united in various enterprises, this shade of difference becomes wider and wider as these terms are generally used in the practical affairs of life. The term "association" is generally applied to two or more persons united for business or charitable purposes, wherein the differences in religious and political opinions are not essentially involved. Hence we see men and women who entertain the most diverse opinions in politics and religion, associated together in business and charitable purposes. To this form of association for these purposes, I see no objection. But I do object to all associations formed in pursuance of what are called statutes for the purpose of enjoying any special privileges which mere laws convey. Laws and statutes have no special privileges in themselves to impart; whatever they have they steal from individuals, and whoever avail themselves of these privileges are participants—according to law—in the theft. All such associations exist in contravention of the equal rights of mankind, and tend to demoralize, degrade, subjugate and absorb the individual. This growing evil in Young America is fast killing out native individuality and moral responsibility, and subjugating the masses and reducing them to the plane of the serfs of the old countries.

The term "organization" is usually applied to any number of persons joining in certain written or implied articles of agreement or faith for political or religious propaganda. No two of these persons, separately from each other, and without agreement, could state their views in the same words, nor in words of similar significance, for the simple reason that there are shades of difference in their opinions; and probably no two persons in the wide universe precisely agree in the ideas involved in any essential point of faith. In order to organize persons for the promulgation of any phase of politics or religion, one of two things must be done; viz, either the central ideas involved in the enterprise must be found and presented as the creed of the clique, or some person must be selected as the infallible oracle whose wisdom is both law and Gospel, and demands implicit obedience in thought, or at least expression.

Organizations are formed, and exist only, by and through mental concessions. They are made out of compromised individuals. They are an illegitimate cross-breed, and are truly said to have "no souls." This must be so from the nature of the case. They consist of the exercises from human souls, but which are deceptions of the divine germinating element. Many otherwise dignified persons blindly ride these mental mules wherever they go. If we ask their faith, and what they are trying to do, or whether they are bound, they refer us to the donkey they ride for an answer. Appeal to them in the name and behalf of injured and suffering humanity, to desist from a wrong, or to exert their influence for righteousness among men, and the reply is, "it is not in

our way." Our organization does not allow us to meddle with such things.

Organizations practically subserve two evils; first, they teach people not to think, or that their oracles can and will do their thinking for them; and, secondly, they shift responsibility from the individual to these soulless creatures. Before the influences of organizations can preponderate for good, Balaam's asses must be born again and reconstructed with souls capable of inspiring their riders with individual responsibilities and human sympathies.

Organizations germinate in egotistical soil, and are nurtured by desires for place and fame, and ambition to enforce opinions and control the masses. They are cultivated by idolizers of men and dupes to authority. There are not enough of these elements in the ranks of Spiritualists to constitute an organization, thank God. Three elements are essential to constitute a Spiritualist; viz., Individuality, Observation and Meditation. Wherever these are most respected, there will "the Spirits of just men made perfect" congregate. For this reason, there are more spiritual manifestations in America than in any other country, and there are more Spiritualists from among the free, independent thinkers than from soulless cliques and bigoted sects. True philosophy accepts every fact, and weaves all facts into beautiful harmony.

Modern Spiritualism is a name given to a new class of phenomena, which must necessarily modify and extend our philosophy. It can only be received by progressive minds; it will either not be able to penetrate, or will rend to pieces, the hide-bound bigot whose pent-up wisdom is to him the end of the law. Its phenomena appeal directly to the external senses of men, and will either force them to perceive and admit their significance, or oblige them to crucify their senses in deference to false theories. I say false theories, because all such facts as those we are treating, in whatever age of the world they may have transpired, must, from the necessity of the case, accord with true philosophy. Hence, all theories inconsistent with these and other physical, moral, or spiritual phenomena, must be false, and should at once be abandoned.

Spiritualists to-day are in a transition state, either merging from a false to a true philosophy, or rising from the summit of yesterday's wisdom into wider and unexplored fields of observation. It is equally unphilosophical and presumptuous to attempt to set forth a creed, embodying the true significance of past, present and future phenomena—those as yet but partially observed and understood in the new field of thought—as it is to hug with a dying grasp the dusty theories and creeds of antiquity, and disregard all the present and future. Organizations are prophecies of creeds and other stumbling-blocks in the way of progress. Creed-organizations stifle free thought, and reject or anathematize living inspirations. What Spiritualism demands, and what the world needs, is the organization of the individual—the bringing of every member of his body and spirit into accord, and himself into the sublime harmonies of the universe. He should be organized to feel, and respond to, all the demands and responsibilities of his being. We want not that forced accord and seeming unity of opinions which creeds demand, but unity of the spirit—of truth-seeking and right-doing—in the bonds of peace.

Modern Spiritualism differs from the old in this; it invites a frank expression of thought from every individual, even though men be as diverse as the blades of grass in the field; and admonishes all to have respect for each other. It has as yet no oracles or high priests to engage in debate or wrangling disputations for verbal show or pride of opinions. I am resolved to be loyal to the equal rights and privileges of every human being; hence I will never willingly participate in statutes or laws which absolve men from liabilities and responsibilities, as an individual. Neither will I participate in organizations requiring secrecy, or the least jot for title of concealment or compromise of my opinions. Mr. Young, and all others, have an equal right to make rules for themselves, but they must not in practice infringe upon my own or my neighbor's rights.

One of two things must be true of all secret societies. Either their secret is worthless, or they are committing a wrong against humanity by withholding it. If I have rightly apprehended the significance of modern Spiritualism, it is calculated to elevate people above the childish plane of secret cliques, and ambition for place or fame, and bring men from their cunning hiding-places behind creeds, statutes and privileged organizations, and restore them to the dignity of true manhood, individualized and organized in the divine beatitudes.

There is, however, no living, practical idea extant without organization. Its organization, if let alone, will be natural to itself. Men and women will be attracted to it as the particles of physical nature are attracted to the living energies in men, in beasts, and in vegetation. Modern Spiritualism affords an illustrious example of this without any external paper organization. Millions of human hearts pulsate as one to these living immortal facts and principles. Mr. Young would have a paper organization with a constituted head and authority, for the purpose of exerting strength. Does he want to force people, or hang or gibbet anybody who does not believe as he does? Or does he want to tear down high steeples? or what does he want to do with the strength he proposes to concentrate in an organization. It takes a head to constitute a modern Spiritualist. The head he would have for an organization of men, I would have in the individual. It seems hardly possible that any Spiritualist should be so childish as to feel that we need an organization to protect us from mental or physical violence. One Spiritualist, with his armor of truth buckled on, is able to put to flight all the illegitimately organized powers in Christendom. The strength and popularity Mr. Young would have, is just what I most fear. We are constantly receiving accessions from the ranks of coercion and devotees of dead forms, who never knew the potency of a living idea; and they come with all the zeal to galvanize Spiritualism, that they were accustomed to apply to the dead carcass of their old faith. They feel that it is essential to the speedy upbuilding of God's kingdom in the earth, that they take forcible possession of another man's pulpit, or be sent on a mission to Jericho or some where else. Such zeal is not according to spiritual knowledge. I question the propriety of making Spiritualists faster than they can be humiliated, rationalized, and individualized.

CHARLES PARTRIDGE.

Dr. Dods in the field.

By a communication from Dr. Dods, which will be found in another column, it will be perceived that he has been unsuccessful in the accomplishment of his expressed desire "not to meddle with the subject of Spiritualism," but has been constrained, in response to numerous inquiries respecting the reasons for his change of views, to enter the field as a lecturer on the subject. Those who will give the Doctor a hearing will find him an ingenious exponent of his theme.

Mr. Tiffany.

It will be seen by notices in another place, that this eloquent and popular expounder of Spiritualism and the spiritual philosophy, has been engaged to deliver supplementary courses of lectures. Mr. Tiffany's labors for the last two months have done much to elevate the general standard of thought and feeling among Spiritualists in New York, Williamsburgh and Brooklyn.

New-York Conference.

PHOTOGRAPHED BY GRAHAM AND ELLINWOOD.

STUYVESANT INSTITUTE, January 9, 1856.

EVENTS which have recently transpired in connection with certain mediums at a dark circle in this city being under consideration,

A GENTLEMAN said he felt exceedingly anxious to get at the truth in the case. He was desirous to be guarded against the exercise of any ill feeling. If anybody would appear in an awkward predicament in the affair, it would be himself; he wished, therefore, to state a few facts, an explanation of which he hoped to hear from Mr. Coles. When the speaker went to another city to witness the manifestations purporting to take place through the mediumship of the mediums referred to, his first effort was to satisfy himself as to the character of their father, which inquiry from friends convinced him was beyond reproach. Upon going to his room he was unable to feel the same confidence in the mediums, not that they seemed to be evil-disposed persons, but fond of producing surprise, as youths generally are. The whole conduct of the father was that of a man trying to get at the truth, and the proposition to make a private examination of the mediums, was readily and cheerfully acceded to by him. He was never officious. Many things that transpired there were different from those things which had occurred here. With the exception of the movement of instruments, many things that he had witnessed in that city had not been attempted here, to the best of his knowledge. The occurrences at the first circle he attended he re-remembered him that they were juggling. He then went on to state at length his reasons for believing that deception had been practiced in that, as in other instances, by these mediums. He, however, continued, that though he was convinced that the mediums were guilty of deception, at the same time many things had occurred of which he had not heard a satisfactory explanation. He stated this fact for the purpose of hearing Mr. Coles' explanation of it. He had seen no evidence that the mediums' father in any way coalesced with their deceptive practices. He hoped there would be no hasty action in the case, and that it would so result that a few gentlemen would undertake an investigation to test whether they were mediums at all.

Mr. Coles could not attempt to explain the facts mentioned by the preceding speaker, without referring them to spiritual agency, or by supposing that the speaker (who felt very certain that the facts were as he stated them) had been mistaken by confounding the occurrences of two different sittings, as many had done, thus making a strong case out of an insignificant one, when the facts were viewed as they actually occurred, the events of the different sittings being separated.

Having stated at some length the means by which he supposed persons had been deceived, he concluded his remarks by hoping that the circumstances which had recently occurred in connection with the mediums referred to would serve as a warning to them, and guard the public against deception.

Dr. Hallock had not, at any time, felt any indignation in view of the deception practiced by the above-mentioned mediums, and he thought that instead of visiting any punishment upon them, each man who took any action with reference to the matter should manifest toward them a fatherly regard. He thought the obvious cause of these occurrences should at least be ascertained before any severity was resorted to, and before any proper remedy could be applied to the evil. The mediums, in his opinion, were no more responsible for the deception practiced than were those who have flocked to witness their manifestations. There has been a demand which they (the mediums) have very kindly supplied. His advice to their father would be that he should return home with them, and give them an opportunity to rest. He had no doubt that they were mediums, and that they had been over-worked. They might have had the idea that if they would help the Spirits the Spirits would assist them. There has been a demand for wonders to gratify the curiosity of the public, and they have manufactured their wonders to order. Having suspected them of deception, he visited one of their circles, in company with Mr. Partridge, for the purpose of ascertaining what was the truth in the matter. He described several experiments which he and Mr. P. instituted for the purpose of testing the genuineness of the manifestations, the results of which confirmed his worst suspicions. He also related a circumstance in which a medium, belonging to one of the most respectable circles in Philadelphia, attempted to deceive his parents by manufacturing a Spirit-hand.

Dr. Gray said that whether the persons referred to were mediums or not, in either case it was doing them and ourselves a very great injustice to make so much ado about it. He was earnestly opposed to making records, or doing anything to cast infamy upon them. He narrated an analogous instance in which a medium of very respectable position being found guilty of deception, was privately and kindly admonished. He presumed the young woman had stopped her deception, and become useful in her sphere, without the hindrance of reproachful reports. The very thing that appeared in the case under consideration was the manifestation of a wish to gratify the curiosity of the public—a disposition to play practical jokes. He did not agree with Dr. Hallock, in the opinion that they should be stopped at once. He thought it very natural that their honest father, who must be really pained by the conduct of his children, and perhaps a little wounded by the hearing of Spiritualists, should wish to have them vindicated, and their mediumship fully and fairly tested. And if upon examination they should be found guilty of all the charges laid against them, the speaker would rather let his right hand should be withered, than that he should put a single obstacle in the way of the mediums in future life.

Mr. Tomlin said the rooms of the Christian Spiritualists would have been given to the mediums referred to, were it not that they were charged for admission, and that they were not of the precise dimensions required. He could not understand why Spirits should need a room of just so many feet by so many feet. He had belonged for some time to a circle which had very good demonstrations even in daylight, and they had found, as a general thing, that the more concentrated the circle, the better the manifestations proceeded. He had an invitation to assist in an investigation to be made at the circle of the mediums in question by the members of the Press. On that occasion, he manifested considerable indignation at the unfairness of the members of the Press. Mr. T. then went on to describe some demonstrations which he thought were evidently deceptive, but concluded by saying that he hoped that the kindest feeling would be exercised toward the mediums, and that we would all learn a lesson of moderation and prudence.

Mr. Coles said that he agreed with all that had been said in regard to fair treatment of the boys. He entertained still the highest regard for the honesty and integrity of their father and mother.

Mr. Levy said that they had lived with him, and that he never knew boys of the same age whose behavior was better. A person who claimed to have been a medium ten years ago, believed that a person might be unjustly accused of deception while acting under the control of Spirits. He narrated instances in his experience illustrating his views. While attending one of the circles of the mediums referred to, at a mental request, an instrument was placed in his lap and played upon, at the same time his hands, moving before the strings, prevented the touch of a person in the body; and at the same time the mediums seemed to be speaking in their chairs. At another mental request, he was permitted to grasp a hand which, by feeling in vain for an arm, he was convinced was a Spirit-hand. A statement of this fact he had made at the circle.

ANOTHER HEALING DEMONSTRATION.

EVANSVILLE, IN., December 24, 1855.

MESSRS. PARTRIDGE AND BRITTON:

As you have often called for facts of a spiritual nature you will favor me by allowing me to record one of many which occurred in my house, hoping that it may be the means of advancing the cause that I have so much at heart, and which has done so much for me.

About the middle of June last there came to my house an old German woman by the name of Wakeman. Her arms were so much crooked that her hands almost touched her breast, and they had been in this situation about one year. She was not able to do any work, and was entirely helpless, which grieved her much. I went to my kitchen and found this old lady there. I felt an influence in my hands and arms, and took hold of the old woman's arms, and after making a few passes with my hands over them, they began to straighten by my touch. In a few minutes they were both made straight, and she went away. I saw her no more until three weeks after, when I went three miles and a half to the county to see if her arms had continued well. I found her hoeing corn for a neighbor, with a large heavy hoe. I called her to the roadside; the arms continued straight, but she said there was no feeling in them. They were withered; I took hold of them and made a few passes over them with my hands, and she exclaimed, "I feel now!" and she has had perfect use of them ever after.

Truly yours, MRS. J. B. WASHBURN, MEDIUM.

Dr. The somewhat severe criticisms on the Davenport manifestations which we publish this week, will at least afford a negative evidence of the genuineness of such manifestations as can pass unscathed such fiery ordeal.

Original Communications.

THE GUIDE OF INNOCENCE TO HEAVEN.

BALTIMORE, January 5, 1856.

MESSRS. PARTRIDGE AND BRITTON:

THESE verses were given on the first of this month, through a young medium of this city, and are said to be from Thomas Moore, the poet. They have been considered so exquisitely beautiful, that I send them to you, hoping you will deem them worthy of a place in your valuable paper.

On a summer evening, lovely
As a poet's brightest thought,
When the light was fast receding,
A babe to Heaven was brought.

Thou wert all unconscious, darling,
Of the changes in thy fate,
And thou knewest not who had brought thee
To that bright and lovely state.

Thy Father ever loving,
When he saw thee leave the earth,
Sent a dove of purest brightness
To attend thy Spirit-birth.
With it resting, sweetly resting
On its wing of magic light,
It ascended upward, upward,
Till it reached the sphere most bright.

It rested there a moment,
A blessing to receive,
Then with love o'erflowing sweetly,
That bright sphere it did leave.

It went a single sphere below,
To angels ever blest,
With whom in love and purity,
It did so sweetly rest.

The little babe innocent,
The dove did purify,
Who, when it left it in their arms,
Ascended up on high.

And gradually that infant child,
By angels wisely taught,
Will be, when it is qualified,
To its Heavenly Father brought.

And there, sweet angel child so bright,
With the dove will ever rest,
Happy and peaceful there above,
The blessed of the West.

DR. GARDNER ON THE DAVENPORTS.

FOUNTAIN HOUSE, BOSTON, January 1, 1856.

BROTHERS PARTRIDGE AND BRITTON:

As there is considerable excitement in your city in regard to the occurrences at the rooms of the Davenports, No. 193 Bowery, on Thursday and Friday of last week, I must crave a small space in your columns to state what I witnessed and experienced on that occasion. In doing this, I shall endeavor to give an impartial account of the matter, however painful it may be to me to be compelled to believe that there are mediums for spiritual manifestations who are so lost to the principles of moral honesty as to deliberately attempt to palm off as of spiritual origin, manifestations which they themselves produce.

On Thursday afternoon, 27th ult., I repaired to the rooms of Mr. Davenport, and found there some forty persons of both sexes, assembled to witness the expected manifestations. After the company were seated, the lights were extinguished, and great care was taken to make the room perfectly dark. The two lads were seated, one at either end of an oval shaped table in the center of the room. For a few moments perfect silence reigned, when a slight vibration of the strings of a guitar was heard, gradually increasing to the full power of the instrument. Sounds also were heard from some of the other instruments on the table, which, by the way, were two guitars, a tambourine, a violin, two bells, and two ordinary speaking trumpets. Soon, as indicated by the sounds, the guitars and the tambourine commenced their gyrations around the room, moving with great rapidity (the strings being constantly snapped), occasionally being brought to and lightly touching some of the visitors. This exhibition continued at intervals for a considerable time, when one of the party, who had left his seat and crawled on the carpet toward the center of the room, found the chair which had been occupied by the eldest Davenport boy, vacant. He soon came in contact with the pedal extremities of what he considered a Spirit clothed in flesh; he caught hold of the legs, and received for his pains a severe blow on his head; he caught the instrument with which the blow was given from the hands of the Spirit, who fled toward the table. He then threw the tambourine in that direction, hitting the oldest boy on his head. The violin was then thrown from the table in the direction of the gentleman on the floor, and struck another person and a desk with a crash, breaking the instrument in pieces. The gas was lighted, and as no one was much injured, the room was restored, the room again darkened, and the performance proceeded as before, accompanied by a loud noise as of two persons pounding on the floor or table with some hard substance, ringing the bells, etc., etc. This was suddenly interrupted by the production of a light from a dark lantern from behind the desk at the west end of the hall. The light being thrown directly upon the scene of the performance in the center of the room near the table, the oldest boy was distinctly seen in the act of aiding in the production of the manifestations, out of his chair, and several feet distant from the table. He immediately, on seeing the light, resumed his chair, the instruments lying upon the floor where he was when the light was produced. Much confusion ensued, and many things were said and done which are not necessary to relate. I will, therefore, give my own opinion of the matter in a very few words—viz., I have not a rational doubt that the oldest Davenport boy was deliberately attempting to deceive those present, by at least aiding in the production of the manifestations himself, and by his own free will.

On Friday morning the 28th ult., I again visited the rooms by special invitation, at which time there were present Mr. Davenport, his two sons, Mr. Coles, C. Partridge, a gentleman who is a stranger to me, and your humble servant. At this séance I received decidedly the most striking demonstration of spiritual presence which it has ever been my fortune to experience during my extensive and thorough investigation of these modern wonders. Without entering into minute detail of all the manifestations that occurred at this sitting, I will pass to the most important part of the striking performance. The mediums were seated at the table, as on the previous day, and were tied into their chairs, their hands being also tied together. The whole five persons present, exclusive of the mediums, were seated on the south side of the hall, about eight feet from the table. After sitting in this way for a few minutes, and after some slight manifestations had been given, Mr. Partridge proposed that Mr. Coles, Mr. Davenport and the strange gentleman, should remain where they were seated, holding each other by the hand, whilst he (Mr. P.) would occupy the seat at the east end of the hall, and I the one at the west end, and see if the Spirits could, in that position, bring to us, and touch us with, the instruments, at the same time playing upon them. In order that our position may be understood, I will state that at the east end of the hall, platforms were elevated some six or eight inches above the floor, with permanent desks in front of the seats, the desk being about twelve feet from the boys, who were tied to the table in the center of the hall, as was supposed. No light had been admitted to the room during all this time, or whilst Mr. P. and myself changed our places from the side to the end of the room. We had been in our places but a moment, I sitting upon the edge of the seat and leaning forward, so that my face was about even with the front of the desk, and my hands slightly projecting over the edge, when I received a very severe blow upon my nose, evidently with the large end of the guitar, making the instrument crack some, and my proboscis more, and starting the blood freely. I at once called for a light; for some reason none was produced for a minute or two, and I again called for and insisted upon having a light, when the eldest boy cried out, "The Spirits have thrown me out of my chair." The gas being lighted, the boy was discovered at the table loosed from the cords, except one foot, which he had sufficient time to have tied after I received the blow. The handkerchief with which his hands had been tied together, was found lying on the floor beside the desk where I was seated.

After much urging I consented to give them another opportunity, and accordingly seated myself at the table with the two boys (mediums) and Mr. Partridge, the latter holding one hand of each of the boys in his, and I holding the other hands in mine, and with our feet

upon the feet of the boys. No other person was in the room; the door was locked, and the lights extinguished. While in this position a voice through the trumpet was heard, apologizing to me for the blow, asking my forgiveness, and making sundry, to me, lame and ridiculous excuses and explanations, purporting to come from the attending Spirits. The voice I considered at the time to be the oldest boy's, and the language, in my judgment, corresponded precisely with that ordinarily used by him. In short, I did then, and still do, believe that it was he, and not another Spirit, that did the talking.

But there were other things done at that time which could not, in my opinion, have been accomplished by either or both of the boys. The trumpet was raised and placed against my head, and down over my back to my waist. My hat was taken from my head at my request, and thrown a considerable distance on the floor, the same being done to Mr. Partridge, except in regard to the hat; and I am satisfied that these last mentioned manifestations, as well as many others that I witnessed at each of the séances I attended at Mr. D's rooms, were produced only by the agency of supermundane intelligences. And in this connection I will add that, notwithstanding the attempts above referred to on the part of the oldest boy, to palm off as of *ab extra* origin those things which he alone did, I neither now doubt, or ever have for a moment doubted, the mediumship of the boys, but am fully persuaded that they are, both of them, very remarkable mediums for this class of physical manifestations, and that all that is required of them in order to have produced in their presence some of the most astounding manifestations of Spirit presence and power, is to remain in the passive mood, and never, from any consideration, attempt to aid in producing the phenomena.

During a few minutes that I spent in the room on Saturday, a guitar was brought to me and placed in my hands, and while I could and did pass my hands all over and around it, it was constantly played upon, the circumstances rendering it utterly impossible that any human being in the earth-form could have thus used the instrument.

I have now fulfilled my promise to give an impartial account of what I witnessed at the Davenports' rooms; and in conclusion, I will state that Mr. Davenport has every appearance of an honest, candid and truthful man, and I have never for a moment supposed that he would countenance any deception on the part of his sons, or practice it himself; but, on the contrary, he has on all occasions furnished every facility in his power for a rigid and critical examination. But I fear that he, in common with many others, has been often deceived by the tricks and deception of the oldest boy, and by his too great credulity. Indeed, in this matter of being over-credulous he is not alone. I have been surprised to see with what greediness some who have had much experience in these investigations, swallow everything that comes through a medium, as absolute truth, without giving the subject matter received one thought, thus being grossly deceived by the designing themselves, and exposing those with whom they associate to ridicule. Spiritualists should be particularly cautious in all their investigations, and subject all manifestations to the closest scrutiny; and whenever they detect any attempts at deception or imposition on the part of media, expose them to the public, and by thus doing, shew them and the world that we will not countenance imposture and deception in any form or for any purpose.

Let us not, in giving to the world the results of our experience, imitate the example of our opponents by keeping back a part of the facts, but even though they should overthrow our most cherished hopes, let us be true to principle, and thus give those who may be disposed to cheat and deceive, to understand that by so doing they can only hope to reap the legitimate fruits of dishonesty, the contempt and scorn of all honest minds. The philosophy of inter-communication between this earth and the Spirit-spheres, needs no extraneous aids to sustain it, for it is founded on the work of DEUS ALIUS TRUTH, and all the combined powers of error, superstition and deception, can not overthrow it or materially check its progress.

Yours, for truth and humanity,
H. F. GARDNER, M.D.

A CRITICISM AND SUGGESTION.

GREENVILLE, BOX CO., IN., January 2, 1856.

CHARLES PARTRIDGE, ESQ.

My Dear Sir—I feel grateful to Mr. Britton and yourself for the very judicious and acceptable manner in which you have presented the subject of Spiritualism to the public; and I am satisfied that the success which has attended its propagation throughout Christendom, may be largely attributed to your zealous and unremitting efforts in its behalf.

No journal reaches me which I open with more eagerness, or read with more satisfaction, than the SPIRITUAL TELEGRAPH. I have watched Mr. Britton's course with the eye of a critic, yet I trust not an unkindly or unfriendly one; and I conceive him to be a man in all respects, admirably qualified for the position he occupies as editor of the SPIRITUAL TELEGRAPH.

Permit me to say, that I have read Dr. Hare's book, and think it can not fail to have a great and salutary influence. Its effect will be very much increased by his plan of introducing some account of the remarkable experiences and conversions of others. The work has, however, its imperfections, and some unlucky errors of judgment are displayed. I will say nothing of his poetry, nor his pedantic, nor of his bold criticism and condemnation of the Old Testament, nor of the introduction of matter that might be deemed irrelevant to the object, if not entirely so to the subject of his work, whilst at the same time uninteresting to most readers. But, my greatly respected friends, I must say that I do most sincerely regret his indulgence in some remarks derogatory to the wisdom and purity of Jesus Christ. We judge men not by isolated facts, but by their general character—by their life and conversation—by the manifest aim and subject of their lives. Shall we, in the face of such testimony, so perfectly, so gloriously, so triumphantly established in the hearts of men, select equivocal sentiments from an ancient, obscure, and doubtful record, and hold them up to the world as glaring errors, demanding palpable notice and reprehension? I belong to no sect of religionists—no to no established church, but yet in common with the mass of mankind who have the benefit of Christian nurture and education, I love and venerate the character of Jesus Christ.—He may, very possibly, have failings. Yet why in the name of Heaven choose such an imputation of excellence for criticism? Why thus outrage the most sacred, the most devoutly cherished sentiment of the human heart, and strive to lessen the moral force of the greatest, the purest and the best example known to man?

These ill-advised animadversions upon the imputed sentiments of one so dear to the hearts, and as we are constituted and educated, so indispensible to the hopes and the happiness of man, will condemn the book, and prove a serious injury to the cause of Spiritualism, in the hearts of thousands. If the New Testament imputes any sentiment to Jesus Christ, incompatible with the wisdom, purity, benevolence, and God-like charity which constitute his character, every intelligent mind, without a second thought, instinctively attributes it to an error in the text. Neither the head nor the heart can for a moment admit a doubt of his wisdom and immaculate purity.

The mistakes of this greatly respected author can only be deplored. Why could not he so sparingly consent to submit their literary value to the more experienced yet charitable eye of friend Britton, before exposing them to the "wide, wide world?" But their brains are their own.

Now, my dear sir, you may well ask, to what practical end is this epistle? In the first place, I desire to congratulate, and to thank you as an able, zealous, and successful co-laborer with Professor Britton in a cause dear to humanity;—and then, to direct your attention to the practical inference that may be drawn from the case before us, of Dr. Hare. His valuable book is in a serious degree, deprived of its usefulness by bad taste and erroneous judgment. Other estimable works on Spiritualism are marred by similar defects. This probably is all well, and as it should be. But does not this state of facts relative to Spiritualism render it very desirable that a plain, clear, intelligible and common-sense view of the subject should be prepared, that would give a correct general knowledge of the evidence to sustain it as it now exists—of its teachings and tendency? Such a work is much needed; and such a work, giving a full but not too prolix narrative of the best authenticated and most interesting facts in spiritual intercourse, would command an extensive circulation, impart knowledge which the public mind is ready and anxious to receive and prove the best defense of Spiritualism and the best vindication of the noble and intrepid Spirits who have publicly espoused the cause.

To prepare such a work, I know of no man so competent or suitable as your friend Britton. His reputation would give it character, and its intrinsic excellence insure its permanent success. The cause demands such a work, and its editor and publisher could not fail to be remunerated for their labor.

However this suggestion may strike you, I am sure you will pardon me for respectfully presenting it to your consideration, since no possible motive could influence me but love for the cause, and entire confidence in the ability and sound discretion of Professor Britton and yourself. Believe me, dear sir, with much kindness and respect,
Your friend,
WILLIAM S. WAIT.

DR. DODS' BACK-BRAIN THEORY.

MESSRS. EDITORS:

My friends and my opposers are continually writing me, since I have announced myself a Spiritualist, to know how I dispose of the arguments in my book, by which I explain the whole Spirit phenomena on natural mundane principles. I answer by saying, that the arguments of my book are sound as far as they go; and I am more than ever satisfied that they are strictly philosophical. True, in your paper of January 5th, one writer in noticing Professor Hare's book, calls it "*Dr. Dods' back-brain absurdity*," and another writer in the same paper says, "*Dods' that great demolisher of all evidence in all matters, whether sacred or secular, would undertake to show you how the spectators were undoubtedly psychologized and under an illusion, but I doubt not the actuality of the occurrence.*" But these declarations and epithets betray more weakness than arguments, and with your readers may pass for what they are worth. I heed them not.

In my book I have not attempted to explain all the phenomena of Spiritualism claimed for it by its advocates. On the contrary, I there grant that if a table or a stand were raised from the floor to the ceiling, in my presence, without human hands, I should be a convert. In my book I don't the same as regards playing on a bass-viol and also the ringing of a bell over the heads of a company, as stated in Judge Edmonds' book. Let me see a bass-viol played without human hands, or a bell pass over the heads of a company in defiance of the laws of gravitation, and rung as it glides along in the air, and I admit in my book, that Spiritualism is and must be true. None of these things, claimed by Spiritualists, have I attempted to account for or explain.

What, then, it may be asked, have I attempted to explain in my book? I reply, that I have attempted to explain involuntary motion, and the intelligence connected with that motion as in a writing medium; and to account for all the intelligence purporting to be communicated through mediums by departed Spirits. In explaining this, I have had recourse to the cerebellum (the small brain) of man which is the grand magazine in which are stored up all the involuntary powers of the mind, with all their intuitive and instinctive energies. And is not this correct? If not, who will undertake to disprove it? In order to be well-versed, in the use of the medical term *cerebellum*, I have called it in my book the *back-brain*; and have clearly and distinctly shown, that the memoric or somnambulistic state, and the cataleptic, as well as the electro-psychological state, are induced by rousing the slumbering instincts of the back-brain into action. And while in any of these abnormal states, and efficiently deep to induce clairvoyance, the subject intuitively sees, knows, and reveals things of which his voluntary powers of reason and understanding in the cerebrum (the front brain) know nothing. And at the same time his mesmerizer, or any one in communication with him, can impress upon him all his own feelings, thoughts and sentiments.

In the undeviable truth and face of the above, I then argue, that if Spiritualism be true, my philosophy is still correct, and that in such a case, I have only to move my position one step farther, and say, that Spirits operate upon the back brain, and through the instincts of man's mysterious nature communicate their messages of intelligence and love to men. If man can through this medium impress his fellow-man, then immortal Spirits must do it through the same medium. I am satisfied that they do; for they have given me the highest test that I ever asked. I have been raised in my chair several inches from the floor with loud and repeated rappings, and in the presence of a good witness. Hence my book is true, and with the exception of a few things struck out and a few added, the sentiment is all I could desire.

Professor Bush, in his notice and review of my book, has shown that Swedenborg was before me in explaining the nature and office of the back-brain as regards its powers and instincts. Yet I never knew that Swedenborg or any man on the globe had ever entertained such an idea. All my books were written, as I supposed, in the electro-psychological state. I am now satisfied that they were written under Spirit influence, and hence I am entitled to no honor whatever.

In conclusion, I am compelled to say, that owing to various attacks and misrepresentations, and to the unceasing call of my correspondents to come out and defend myself, I have concluded to step into the field and lecture. Not only my friends and opposers, but visions of bright immortals call me. I am therefore ready to attend the call of my friends. Let Spiritualists hear me and they will be satisfied.

Yours forever,
JOHN ROYCE DODS.

DR. DODS' THEORY.

I HAVE read with much interest in a late number of the TELEGRAPH, an article from Dr. Dods, wherein he seems compelled, by the force of evidence, to give up some of his skepticism in relation to our "Manifestations," but still holds on to his favorite "back-brain theory."

Having had much experience in being influenced by Spirits during the past two years, I can speak from positive knowledge that the back-brain or cerebellum is not employed at all in communications of an intellectual character.

Usually, after a long sitting, when I have been speaking, I feel a sense of fatigue in the organ of language. When a long philosophical conversation has been held with such a Spirit as Voltaire or Dr. Edwards, a sense of fatigue is felt in the reasoning faculties, Causality and Comparison, in the front brain. If laughter and merriment are excited, an influence is felt in the organ of *Mirthfulness*, also in the front brain: so with all other faculties.

Now, if the Doctor's theory is correct, there should be felt a sense of fatigue in the organ of *Anticriticism*, and there only; but I never have experienced anything of that sort, nor do I find any other medium who does experience any influence in that region.

A few evenings since, I had an opportunity to hold a consultation with the Spirit of Dr. Russell, an experienced surgeon and teacher of that science while in the form, who gave a most emphatic and decided *no* to the back-brain theory. He said that Spirits used the front brain, and that only, in impressions of an intellectual character—precisely those organs we employ ourselves—as, in conversation, the organ of language is employed; in music, Time and Tune; in calculation, the organ of Number, etc.; that is, where the brain is employed at all. In some writing, musical, and a few other mediums, the influence is wholly of a mechanical character, the limbs or vocal organs only being affected. If other mediums have any further information on this topic, it is desirable that it be given to the world, so that all may know the truth on this matter.

Yours truly,
J. WOLCOTT.

THE DAVENPORTS AND THE SPIRIT HAND.

As the Davenport family have ceased holding their public sittings for Spiritual Manifestations in this city, it is but right that the public should know the causes which led to their sudden termination.

On Mr. Davenport's arrival in New York on the 18th December last, he engaged me to act as his agent, and I entered into his service under a serious conviction that his two boys were reliable and veritable mediums, and that the wonderful manifestations which had hitherto been made in their presence were really produced by Spirit agency.

I had witnessed these manifestations in Buffalo, and believed them genuine, and of course expected that whatever might be presented in this city would be of the same character. Circumstances have since proved to me that, however truthful the Buffalo manifestations may have been, the demonstrations made in New York have been so far deceptive as to warrant me in doubting them all as being the production of Spirit power.

Mr. Davenport held twenty-three sittings in this city, at all of which, save one, I was present. It was at the third or fourth sitting that my suspicions were aroused that some deception was being played by the boys, and these suspicions became deeper and stronger at every succeeding sitting, until they ripened into positive conviction that the boys were the chief, if not the only Spirits engaged in the manifestations. I have not time at present to present to the public all I know upon this subject. Suffice it to say, at this time, that I have kept a sharp lookout from the beginning, and although I have in a score of instances received personal proof of the deception which has been practiced by the Davenport boys, I could not succeed in publicly proving their deceit until Thursday morning, January 8th, on which occasion I caught them in the act of palming off an old wooden globe stuffed for the occasion, as a veritable Spirit hand produced by Spirit agency. The Spirit (?) had rapped out on the previous day that they would produce a hand on Tuesday morning to a select few. The persons present when the hoax was attempted to be played were Mr. Charles Partridge of the TELEGRAPH, Mr. S. C. Clark of Broadway, Mr. H. Murphy of Cleveland, Ohio, and myself. As Mr. Partridge had often seen a genuine Spirit-hand, he was of course prepared to detect the deception. I am not advised as to the experience of the other gentlemen. The room was made so dimly dark by turning down the gas, that only the mere shape and outline of any object near the table at which we sat could be discerned. The boy mediums were seated at two corners of the table, and the company around the sides and one end, leaving the end nearest the boys open and unoccupied. From this latter end of the table the Spirit-fingers slowly emerged, and as slowly retired, being repeated two or three times, so as to give each person a fair view of it. It was then rapped upon the table to completely darken the room by turning off the

gas. Instead, therefore, of turning off the gas, I turned it on to a full blaze, and suddenly jumping upon Ira, the elder boy, I discovered a glove drawn upon the toe of his right foot. The fingers of this glove had evidently been presented to us as the emanation of Spirits. I attempted to grasp the glove, but the boy, from his position, was too quick for me, and it was only by struggle of a minute or two that I succeeded in getting possession of it.

I understand that Mr. Davenport intends to stay in our city some time yet, and sit only in private circles at the houses of those who may employ him. As my connection with the family is at an end, I have no business to meddle with his affairs. In the twenty-two circles which I have attended, I have not witnessed one manifestation that the boys could not do, or that I myself, under the same conditions, can not perform.

I am a loser by this exposure. Mr. Davenport was paying me a salary for my services, and by this act of mine I threw myself out of business in the midst of a winter which finds me in poorer circumstances than at any time in sixteen years. But I would starve rather than live upon the proceeds of deception and trickery. I have no ill feeling toward the Davenports. I would not harm a hair of their heads. But I would have them either give genuine Spirit demonstrations, or none at all. So far I have not seen one that I can acknowledge genuine since they have been in New York, and I, of all men, have had the best opportunity of testing them. If time, which proves all things, shall show me to be in error, and it shall be fairly demonstrated that the Davenport boys are genuine physical mediums, no man will be more willing and ready to acknowledge it than myself.

JOHN F. COLLS.

TEST BY CURING BAD HABITS.

TORONTO, January 2, 1856.

MESSRS. PARTRIDGE AND BRITTON:

Dear Friends—Permit me to relate a few circumstances which have happened to me in my investigation of Spiritualism, as I think that they will help to answer the oft asked question, "What is the good of Spiritualism?" Just two months to-day I was in Buffalo on business; and having a little spare time, I attended a few sittings at Mr. Davenport's rooms, during my stay. I had the pleasure and delight to witness some of the wonderful physical demonstrations that have daily taken place at those rooms during the time that they were open to the public. * * * Yet I still had doubts for which I can give no reason unless my mind was not prepared to grasp and comprehend the truth. But for the genuineness of the following test, then given me, I can vouch before the world.

While standing alone in the room, considering how those things I had just witnessed could be accounted for by human agency, a gentleman whom I never saw before became entranced, and said to me that he saw a bright Spirit standing beside me, who was going to speak to or impress my mind in such a manner that I should never thereafter have any doubts of the reality of Spirit influence. Directly, as if a voice had spoken, these words were impressed on my mind. "If you want a test; I will give you one: from this time forth you can not drink any kind of wine or spirituous liquor, or smoke another cigar." I thought the circumstance very strange, as in reason I could not lay the impression, made just then on my mind, to him, as the gentleman who spoke to me had never seen me before, and I had never spoken to him; consequently he could not have known whether I was in the habit of drinking and smoking or not. Therefore I discarded the idea of his having anything to do with it, and circumstances have since justified me in my conclusion.

I may here state that I was always in the habit of drinking moderately, never to excess, but could take a glass of liquor or let it alone, as the case might be. I was very fond of smoking my cigar, which I considered a great luxury. Next morning after coming down stairs in the Clarendon, where I was stopping, I thought I would go and have my biters as usual—a good *gin-sling*—but not thinking of the prohibition of the day before, I got as far as the bar, when by some means unknown to myself, and without any effort on my part, I seemed to forget what I came for, and left the bar-room. Some time after, I thought I got again, still not thinking of the occurrence of yesterday; but I got no further than the entry to the bar-room from the office where I then was, when something seemed to put it out of my head or make me forget it, so that I left the Clarendon for home without my getting my biters.

On my way to take the cars for Lewiston, I met a friend who lives in Buffalo, and with whom I have drank many a good glass of grog. He asked me if I had my biters; I said I had not, when, like a flash of light, for the first time, it occurred to me *why* I had not been able that morning to get anything to drink. He asked me to come along and get something; I told him I did not drink. He asked me *why*; I simply said I could not drink, and so we parted. When I arrived at Lewiston, I was repeatedly asked to drink, as I was also on board the steamer coming over to this city. My answer to all inquiries was, "I can not drink or smoke?"

And now, gentlemen,

